A Shorte Catechisme for *Housholders.*

With prayers to the same adioyning.

Psalm. 34. 11.

Come Children, hearken vnto me, I will teach you the feare of the Lord.

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A short Catechisme,

containing a declaration of the true way to life euerlasting. Very meete to be knowne of euery one, before they be admitted to the Lords Supper.

Question.

WHat is the cheefest thing which euerie one ought to be most careful of, as long as they liue? Aunswer.

Euery one ought to be most carefull of these two poyntes.

First and cheefely how we can be saued in the a day of iudgement, before Gods iudgement seate, and so b come to life euerlasting.

Secondly, how to liue according to Gods holy wyll during our life: In which two poyntes wholy standeth the glory of God, so much as of man ought to be sought for.

a Mat. 16. 26. 1. Pet. 1. 9.
b Math. 6. 33 et. 25. 34.
c Luke. 1. 75 Eph. 1. 4. et. 2. 10 1. Pet. 1. 15

Question.

How can wee knowe this, how wee are discharged before Gods iudgement seate?

Aunswer.

We can neuer knowe how wee be

discharged before the iudgemẽt seat of God, vntil such time as we know our owne a miserable estate, by reason of the greatnesse of our synnes, and the horrible punishment, which we deserue for them.

a Mat.19.12 13 1.Tim.1.15 Mat.11.28

Question.

How doost thou know the greatnesse of thy sinne, and the horrible punishment due to the same?

Aunswer.

The greatnesse of my sinne, and the horrible punishment therof, I know by the a lawe of God, b ryghtly vnderstood, the sum whereof is contained in the ten commaundements.

a Rom.3.20. Rom.7.7 8.9.10.11 12.&c. Rom.5.20 Gala.3.19. b Rom.7.9.

Question.

Rehearse the ten commaundements?

Aunswes.

God spake all these wordes, and said: I am the Lord thy God, which brought thee out of the Lande of Egipt, out of the house of bondage.

Exo, 20.1

1 THou shalt haue none other Gods but me.

2 Thou shalt not make to thy selfe any grauen

grauen image,nor the likeneſſe of any thing that is in heauē aboue,nor in the earth beneath,nor in the water vnder the earth,thou ſhalt not bow down to thē nor worſhip them: For I the Lord thy God,am a gelous God, & viſit the ſinnes of the fathers vpon the children, vnto the third & fourth generation of them that hate me: And ſhewe mercy vnto thouſandes,in them that loue me and keepe my commaundements,

3 Thou ſhalt not take the name of the Lord thy God in vaine: For the Lord wyll not holde him guiltleſſe,that taketh his name in vaine.

4 Remember thou keepe holy the Sabaoth day: ſixe dayes ſhalt thou labour and do all that thou haſt to do. But the ſeuenth day is the Sabaoth of the Lord thy God: In it thou ſhalt do no maner of worke,thou and thy ſonne,and thy Daughter,thy man ſeruaunt,and thy Mayde ſeruaunt,thy Cattell,and the ſtraunger that is within thy gates: For in ſyxe daies the Lorde made Heauen & earth: the Sea, and al that in them is,

and rested the seauenth day: wherfore the Lorde blessed the seauenth day and halowed it.

5 Honor thy Father and thy Mother that thy dayes may be long in the land which the Lord thy God giueth thee.

6 Thou shalt doo no murther.

7 Thou shalt not commit adultery.

8 Thou shalt not steale.

9 Thou shalt not beare false witnesse againste thy neighbour.

10 Thou shalt not couet thy Neighboures house, thou shalt not couet thy Neighbours Wife, nor his man Seruaunt, nor his Mayde, nor his Oxe nor his Asse, nor any thing that is his.

Question.

vvhat is the first commaundement?

Aunswer.

1. Thou shalt haue none other Gods but me.

Question.

vvhat is the meaning of this commaundement?

Aunswer.

The lord God straightly chargeth vs in this first cõmaundement, that we

we worshyp God alone, which worshyp standeth in foure pointes: First that we a loue God aboue all. Secondly, that we b feare God aboue al. Thirdly, that we make our prayers to c none but to God. Fourthly, that we d acknowledge God alone to be the guider, and gouernor of althings: e of whō we receiue al the benefits that we haue, and therefore, that f we e trust and stay vpon him alone.

a
Mat. 10.37
Phi. 3.10.
Colo. 3. 5.
Ephe. 5. 5.
Math. 6.32
b
Mala. 1.6,
Mat. 10.28
Ier. 10.2.7.
c
Rom. 10.14
1. Reg. 8.39
Ie. 17.9.10
d
Psa. 135.6.
et. 115.3 et
145.8.95.4
5.
e
Iam. 1.17.
f
Iere. 17.5.
et. 48.7.
Esai. 31.1.
2.3.

Question.

What is the second commaundement?

Aunswer.

2 Thou shalt not make to thy selfe any grauen image, nor the likenes of any thing that is in heauen aboue, &c.

Question.

What is the meaning of this commaundement?

Aunswer.

In this second commaundement be contained three things.

First, that we should not a thinke God to be like eyther man or woman,

a
De. 4. 15. 16
Acts. 17. 29
John. 1. 18
1. Tim. 6. 16
1. Joh. 4. 12
Esa. 40. 18.
25 et. 46. 5.

man, or any other thing, and therefore that we make no Image of God in any case.

Secondlye, that wee make no Image of any other thinge, eyther to b worship the Image it selfe, eyther God, Saint or Angell, by ỹ Image, neither yet to this end to be ỹ c better put in mind of God by ỹ Image.

Thyrdly that wee worshippe not God in any other d outwarde worshyp, according to our owne fantasies, but e as God commaũdeth vs in his woord.

b Leui. 26. 1. Exo. 34. 13 14. 15. Deu. 4. 23. Psalm. 4. 7. et. 136. Esai. 44. 7. Dan. 3. 5. 6

c Abac. 2. 18. Ie. 10. 8. 14

d John. 4. 23 24. Matth. 15. 9 Esa. 29. 13.

e Deu. 12. 32 et. 5. 32. Deu. 30. 6. Iosua. 17. Apo. 22. 18 19. 20.

Question.

What is the thyrde commaundement?

Answer.

3 Thou shalt not take the name of the Lorde thy God in vaine, &c.

Question.

What is the meaning of this commaundement?

Answer.

a Deu. 28. 58 59. 6. God chargeth vs in this thyrd commaundement, these three thyngs.

Fyrst, that we vse with a most hie reue-

reuerence the name of God; whensoeuer wee eyther speake or thinke vpon him.

Secondlye, that wee neuer blaspheme the name of God, by b Cunivryng, Wytchcrafte, Sorcerie, or Charming, or any such lyke: neither by cursing or banning.

Thirdly, that we neuer c sweare by the name of God, in our common talke, although the matter be neuer so true: But onely where the d glorie of God is sought, or the saluation of our brethren; e or also before a Magistrate in witnessing ỹ trueth, when wee are thereunto lawfully called. In which cases we must f onely sweare by the name of God: But as for g Sayntes, Angelles, h Roode, booke, Crosse, Masse or any other thing, we ought in no case by them to sweare.

Jere.10.6. Psalm.8.1. 1.Cor.29.13
b
Deu.18.10 11.12. Esay.8.19. et,47.9. Mala.3.5. Gal.5.20. Acts.19.13 16.
c
Math.5.34 25.36.37. Jam.5.12.
d
Josu.2.12. 2.Cor.1.23 et.11.31.
e
Exo.22.11.
f
Deut.6.13. et.10.20
g
2.Cor.1.23
h
Jerem.5.7 et.1.16.17 Amo.8.14. Soph.1.5.

Question.

VVhat is the fourth commaundement?

Aunswer.

4 Remember thou keepe holy the Sabaoth

Sabaoth day.

Question.

VVhat is the meaning of this commaundement?

Aunswer.

a Deut.5.14 Exo.16.26 b Mat.13.23 c Lu.4.16.21 Acts.20.7 et.15.21.et. 13.15.17 d Mat.18.19 1.Corin.14 16.17 e 1.Cor.14 16.17. f 1.Co.11.33 Acts.2.42 et.10, 47 g Num.29.7 Heb.4.9.10

The hallowing of the Sabaoth day, is to a rest from our laboures in our calling: and in one place to assemble our selues together, and with heare and reuerence to heare, marke, and b laye vp in our harts, the woorde of God c preached vnto vs: To d pray altogether ꝑ which we vnderstand, with one consent. And e at the times appointed, to vse the sacraments in faith and repentaunce: and all our life long to g rest from wickednesse, that the Lord by his holy spirit may woorke in vs his good woorke, and so beginne in this life, the euerlasting rest.

Question.

VVhat is the fift commaundement?

Aunswer.

Honour thy Father and thy Mother.

Question.

VVhat

VVhat is the meaning of this commaundement?

Aunſwer.

The meaning of the fyfte commaundement, that we ſhould honour (that is to ſay) loue, feare, obey & releeue our a Parentes, or any other that are vnto vs in their ſtead. As our b Princes, Rulers & Magiſtrates: c our Paſtors & Teachers: our d Maiſters: & all others which are aboue vs, in any calling, placed by God, e the aged and graye headed: and that all Superiors ſhew themſelues in deede Parents, in f defending and guiding theyr inferiours.

a Leui. 19.3 Coloſ. 3.20. 22.23.24 Eph. 6.1.
b Rom. 13.2 Titus. 3.1 Exo. 22.
c Heb. 13.17. 1. Theſ. 5.12. 13
d Ep. 5.6.7.8 Tit. 2.9.10
e Leui. 19.32
f Coloſ. 3. 19 21 Eph. 6.19.21

Queſtion.

VVhat is the ſixte commaundement?

Aunſwer.

6 Thou ſhalt doo no murther.

Queſtion.

VVhat is the meaning of this commaundement?

Aunſwer.

Fyrſt the Lord GOD forbydden vs

vs in this first commaundement, all
a Gene.9.6. Deu.5.17. a kylling, b fyghting, and c quarrel-
b Mat.5.39. lyng, and d reproches, mockes, and
c Colos.3.13 tauntes.
d Leui.19.17 18. Secondly, he forbiddeth all killing
e Mat.5.22. 1.Joh.3.15 in hart, that is all e anger and malice
f Pro.20.22 f all desire of reuenge.
g Mat.25.35 Esay.58.7 Ezec.18.7 Thyrdly, on the other side he com-
h Mat.5.44. Leui.19.18 Luke.6.27. Rom.12.17 18.19.20 21. maundeth vs to preserue life, by ex-
ercising g the workes of mercy, and
compassion towards our brethren
yea, euen towards our enemies.
Fourthlye, to h loue one another
inwardely in harte, as our selues,
yea, euen our enempes, and them
that hate vs.

Question.

What is the seauenth commaundement?

Aunswer.

7 Thou shalt not commit adultery.

Question.

What is the meaning of this commaun-
dement?

Aunswer.

a Leui.18.20 19.92. Deu.23.17 We are forbydden in this seuenth
cõmaundement, first a all adultery,
forni-

fornication: and all other b vncleanesse in our bodyes.

b Leui.18,22.

Secondly, all c vnpure thoughts, and lustes of the harte.

c Mat. 5.28

Thirdelye, all other thinges whych might intice to such vncleanesse, as al vnchast d behauiour, e filthy talke and songs, f wanton apparell, lewd and idle pastimes: g gluttony, dronkennes, h houses of open whoredom and what soeuer else may allure vs to vncleanesse.

d Esai.3.18 Rom.13.13

e Eph.4.29. et.5.3.4

f Deu.22.52

Esay.3.18 19.20.21

g Ephe.5.12

h Deu.22.21

Fourthly, on the other side, he commaundeth vs to keepe our bodyes and soules i chaste and pure, as temples of the holy Ghoste: Or if the k gift of chastity be not giuen vs: then to vse the lawfull remedy appointed by God, which is mariage.

i 1.Cor.6.15 19.20 1.Thes.4 4.5.

k 1.Cor.7.29 Hebr.13.4

Question.

What is the eight commaundement?

Aunswer.

8 Thou shalt not steale.

Question.

What is the meaning of this commaundement?

Aunswer.

2 Leuit.19.11. Deu.5.19 a

In this eyght cõmaundement the Lord God forbyddeth all a ſtealing and robbing in outward deedes.

Eph.5.3.5 Coloſſ.3.5. Pſal.62.10 Zach.8.17. Mich.2.1.2. Acts.20.33 b

Secondly he forbiddeth b all ſtealing in hart, that is all deſyre of anymans goods wrongfully.

1.Theſ.4.6 c

Thyrdly, he forbyddeth c all, deceyte and wrongfull dealing.

Exo.22.21 22.23 Deu.10.17 18.19.et 24.14. d

Fourthly, on the other ſyde he chargeth vs, that we be d content with that portion of goodes which the Lord giueth vs: to e apply our ſelues in our vocation and callyng, to get our owne lyuing, and to liue of that which is our owne, and alſo to be helpfull vnto others.

Pro.27.27. 1.Tim.6.6 e Gene.3.19. Ephe.4.28 2.Theſ.3.10

Queſtion.

VVhat is the ninth commaundement?

Aunſwer.

9 Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

Queſtion.

VVhat is the meaning of this commaundement?

Aunſwer.

The

The Lord God in this ninth commaundement dooth commaund vs fyrst, that we should neuer a speake falsely in witnesse bearing.

a Pro.19.5. 9.5.21.28.

Secondly, that not onely in wytnesse bearing, but also in no other matter we should neuer b lye flatter, or dissemble.

b Eph.4.25. Psal.15.2.

Thirdly, that we should neuer tell false c tales behind our neighbours backe, or heare them of others: that we should neuer d beleeue any euill spoken behinde their backes, vntyll we fully know the certaynty.

c Psal.15.3. Pro.20.19

d Mat.7.1.2 Rom.14.4 Psal.15.3. Iam.4.12

Fourthlye, in pryuate offences to speake nothyng, although it be true to the e hurting of our Brothers good name, if by f pryuate admonytions he may be wonne.

e 1.Cor.13.7 1.Pet.4.8 Pro.11.12

f Mat.18.15 16,17,18

Question.

What is the tenth commaundement?

Aunswer.

10. Thou shalt not couet thy Neighbours house, &c.

Question.

What is the meaning of this commaundement?

dement?

Aunſwer.

Heere the Lorde in plaine wordes, doth forbid al inward a deſire, what ſoeuer is vnlawfull to be done, although we neuer b conſent vnto it, as the c rebellion of the fleſh, all corruptyon of the d old man, all e blotte of originall ſyn, ſo that by this commaundement moſt clearely, we may ſee the Image of that man ẏ pleaſeth God, euen ſuch a one in whome nothyng is impure, neyther in wyll nor nature.

a Rom.7.7
b Gene.6.5 et.8.12 Prou.20.9.
c Rom.7.23
d Ephe.4.22 Colol.3.9
e Rom.6.6

Queſtion.

Canſt thou fulfyll all theſe commaundementes with out breaking any one of them?

Aunſwer.

Theſe are the commaundements of almighty God, the perfect fulfyllyng whereof a no fleſhe can attaine vnto, no, although I doo all that I can: yet, I breake them dayly bothe in thought, woord and deede.

a Rom.3.23 Rom.8,3 et.11.32 1.Joh.1.8 1.Re.8.46 Prou.29.9

Queſtion.

What

VVhat punishment dooth God appoynt for breaking any one of them?

Aunſwer.

The punishment for the breaking of the leaſt commaũdement, euen in a thought, yea, if it were but b once broken in all my life, is the euerlasting c curſe of GOD, which conteineth all the torments that can be deuiſed both of ſoule and body, & in the Scripture is called by diuers names to expres the paine, as d hell fyre, the e worme that neuer dyeth, f vtter darkneſſe, g burning lake, h ſecond death, damnatiõ, & ſuch like.

a Mat.5.28.
b Iam.2.10 Gala.3.10.
c Gala.3.10 Deu.27.26
d Mat.25.41 et.10.28. Mar.9.4
e Mark.9.44 46.
f Mat.22.13 &.25.30.
g Apo. 19.20 &. 20.10,14
h Apo.20.6 et.21.8.

Queſtion.

Is there nothing which a man can doo in this world, to ſerue as a ſufficient recompence to God for one ſinne?

Aunſwer.

No, although I ſhould giue a all my goods to the poore, or ſuffer my body to be b whipped al my life lõg or ſuffer anye other punishment which might bee deuiſed: it is not ſufficient for one of my leaſt ſinnes.

a Luke.17.10
b Coloſ.2.3 Apo.20.6 et.21.8. Rom.6.23 Gala.3.10. Mat.25.4

Question.

Yea, but God is mercifull, will he therefore punish sin so sharpely, thinkest thou?

Aunswer.

Our God indeede is a mercifull, but he is also b iust & true, and therfore must needes of iustice and truth punish mans sinne with that punishment which he hath appointed.

a 2. Cor. 1. 3. Psa. 145. 8 Ex. 86. 15
b Psal. 7. 9. Psa. 11. 7. Rom. 3. 4. John. 3. 33.

Question.

Seeing then this punishment must needs bee suffered, are wee in our selues able to suffer, and ouercome it?

Aunswer.

None is able to suffer a and ouercome this great punishment of sin, being onely man.

a Psa. 130. 3. Mat. 19. 26

Question.

Is there then no meanes at all whereby wee may be saued from these paines euerlasting?

Aunswer.

The pains which our synnes deserue, must needes bee suffered by man, because god of his iustice must needs punish sin in mā, which was com-

committed by mā, and therfore our Sauiour Christ being euerlasting God: became also a man, and hath fullye b suffered whatsoeuer was due for mans sinne.

a Gala.4.4. Hebr.2.9. 10.14.15. 16.17.18. Hebr.4.15. 1.Tim.2.5. Rom.8.3.4

Question.

Are not then all people discharged, seeing the punishment is paide?

b Gala.3.13. Rom.4.15 Iohn.1.29. 1.Iohn.2.1 2.Cor.5.21 Esai.53.6. Rom.8.3.

Aunswer.

None are discharged sauing those that take hold vpon Christ, and his merites with a true faith.

a Iohn.3.16. 18.36.

Question.

What callest thou this true faith?

a Coloss.2.2. Iohn.3.2. Ephe.3.12. Rom.38.39

Aunswer.

This true & liuely fayth a a full perswasion & assurāce of my b hart, grounded vpon the c promise of God & wrought in me by ỹ holy ghost, whereby I am fully assured, ỹ what soeuer christ hath wrought for mās saluation, pertaineth not only to others but euen to me, and is wholy mine as surely as if I performed the same in mine owne person.

Ephe.1.18 b Rom.10.9 Ephe.3.17 c Ro.4.3.18. Rom.10.8 et.1.16.17. d Ep.1.17.18 2.Cor.1.22 et.5.5 1.Cor.2.10 2.Cor.4.13 e Ep.3.17.18

Question.

How cā it be that thy ſinnes are forgiuen thee, and yet according to Gods truthe fully punished, with the punyshment which God hath appointed for ſinnes?

Aunſwer.

By this my true faith I ſee my ſins bothe to be forgiuen, & yet fully puniſhed, for in Jeſus Chriſt to a ſatiſfy Gods iuſtice, they be b fully puniſhed, & yet to me they be c forgiuen, becauſe in me they be not puniſhed, but in Chriſte for mee, to ſet foorth, Gods mercy, & therefore ſhall neuer be layd to my charge: In this manner therefore I ſee the Lord my God to be bothe mercifull and iuſt.

a 2.Cor.5.2 Rom.3.25
b 1.Joh.2.1.2 Gala.3.13. Rom.4.25
c 1.Cor.5.19 Pſalm.32.1

Queſtion.

Yea, but although the punishment of thy ſins be paide in Chriſt: yet ſeeing there can no vnrighteouſnes dwell with God, how canſt thou ſtand before Gods iudgment ſeate as righteous and iuſt, ſeeing thou haſte no righteouſneſſe, but ſuch as is ſtained with ſo manie ſinnes?

Aunſwer.

I ſtand as iuſt & righteous before the

the throne of God, not clothed with mine owne righteousnesse, which I haue wrought in mine own presõ: but with the a righteousnesse of Iesus Christe. Which righteousnesse being taken holde vpon b by a true faith, is made min: Thus am I iust in the sight of God, not in respect of mine owne workes which I haue wrought: but taking holde vppon Christs workes to be mine by faith.

a 1. Cor. 1. 30 2. Cor. 5. 21 Rom. 3. 22

b Ephe. 3. 17 Rom. 3. 22 28 Iohn. 3. 18

Question.

Dooth not this make men to run into all sinne and wickednesse?

Aunswer.

No, for this true faith as soone as it is wrought in vs a through the holy Ghost, dooth frame our hartes a new, & causeth vs to b detest, hate lothe and abhorre sinne in all men, but especially in our selues, and maketh vs to haue our c whol delight & ioy in those thinges which be agreeable to Gods will, and causeth vs also to d expresse the same in our life and conuersation, or els it is no

a Iohn. 3. 3. 6 Ephe. 4. 23 Colo. 3. 8. 9 Rom. 6. 4 et. 12. 1. 2

b Rom. 7. 23

c Rom. 5. 1. 2 3. 11

d Rom. 6. 11 12. 13 Math. 7. 18 Iohn. 15. 5

e
Iame. 5.17 true fayth, but a e dead fayth.

Queſtion.

Rehearſe the ſumme of this faith.

Aunſwer.

I Beleeue in God the father almighty, maker of heauen and earth. And in Ieſus Chriſt his only Son our Lorde: which was conceiued by the holye Ghoſte, borne of the Virgin Marie. He ſuffered vnder Poncious Pilate, was crucified dead and buried, he deſcended into hel, and the third day he roſe againe from death. He aſcended into heauen, and ſitteth on the right hand of God the father almighty. From thence ſhall he come to iudge bothe the quick & the dead. I beleeue in the holy ghoſt The holy catholicke church, the communion of Saints, the forgiueneſſe of ſinnes, the reſurrection of the bodye, and the lyfe euerlaſting. So be it.

Queſtion.

VVhat is the effect of this Creede?

Aunſwer.

This Creede containeth foure eſpeciall pointes. Firſt, what wee ought

ought to beleue concerning God ỳ Father, Secondly, concerning God the Son. Thirdly concerning God ỳ holy ghost. Fourthly, concerning Gods people called the Church.

Question.

VVhat beleeuest thou in the first parte concerning God the Father? 1

Aunswer

First, I beleeue that God the Father thrugh christ, a into whose body I am grafted by faith, is not only a b father of other faithfull: but t̃e my father, & therefore c loueth me. Secondly that he is almighty, that is, that he hath d all power in his hand guiding and ruling all things, so that nothing can be doone in e heauen, earth, nor hell, without his prouidence,

a Iohn.1.12. Rom.3.25. Rom.8.1. Gala.3.26.
b Rom.8.5 1.Cor.6.18.
c Rom.5.8.9 Esai.54.6. 7.8.
d Esai.46.10 11
e Amos.3.6. Iere.10.23 1.Reg.22. 19.20.&c. Psa.139.

Question.

VVhat beleeuest thou in the second part concerning God the Sonne? 2

Aunswer.

I beleeue that Iesus Christe, one a God in substaunce with ỳ Father

a Rom.9.5 1.Joh.5.7 20 Joh.n.14 10.11 b Rom.1.3 Mat.1.20 21 c He.2.14.15 Heb.4.15 Rom.8.3

and ỹ holy Ghost b took flesh of the Virgin, & is become perfect mã, as I am, in all things, syn only excepted, c & in my nature hath wrought for mee whatsoeuer was needefull for my saluation.

Question.

vvhat meanest thou, when thou sayest, He suffered vnder Poncious Pilate?

Aunswer.

Because ỹ manner of death which men do suffer by the sentence of the Judge, and vnder the title of iustice is more shameful, slaunderous and terrible, then if a mã should die naturally in his bed: Therefore Christ tooke on him our person, to shewe, himselfe a before an earthly Judge, and to be b condẽned by the mouth of Pilat, he being then Judge, that thereby we might be cleared before the iudgement seate of God.

a Psal. 2.2 Acts.4.27 b Mat.27.26 Joh.n. 19.1 13. 23.

Question.

vvhat meanest thou when thou sayest, Christ was crucified, dead & buried?

Aunswer.

First

First, I meane in that he was crucified, that he suffered a the death of the Crosse, which was an abhominable and cursed death, b to deliuer mee from the curse which was due for my synnes.

a Math. 27 31.32

b Gala.3.13 14

Secondly, for as much as death was a punishment due vnto mã for sin therfore our Sauiour did suffer death, and by suffering, ouercame death. For in his death doth lye the principall point of our saluation: for if he had not beene truly c dead, we shoulde bee yet subiect to eternall death and damnation.

c Deu.9.26 Esai.53.12 Iere.11.49 Rom.5.8 1.Cor.15.3 1.Pet.2.24

Thirdly, hee was buryed for the more greater confyrmation of his death and resurrection. And to the intent to make it more certainelye known vnto vs, it pleased him also to be buried after the common maner of men, & that by two notable persons, d Nicodemus & Ioseph of Aramathia, which was doone also by the will and consent of Pylate, who caused the bodye to be deliue-

d Mat.27.57 Mar.15.43 Luk.23.53 Joh.19.38

red

red vnto them.

Question.

VVhat meaneſt thou cõcerning this, that Chriſt diſcended into Hell?

Aunſwer.

Where it is ſayd: that Chriſt diſcended into hell, thereby I beleeue ỹ Chriſt did not only ſuffer in his body, ỹ punishment due to my body, a but alſo in his ſoule the punishment due to my ſoule, which was the tormentes of hell, ſecõd death, b ſorowes of death & abiecton from God: as it doth appeare by the anguiſh of his ſoule in the Garden, c when drops of blood iſſued out of his body, & alſo vpon the Croſſe, by d his lamentable crie to his father. For in a miſerable caſe had we beene, if he had ſuffered onely the punishment due to our body, and not to our ſoules.

a Eſai. 53.4. 8.10.

b Acts.2.24. Mat.26.38

c Luke.22.44

d Luk 23.46 Matt.27.46.50.

Question.

VVhat fruite haſt thou by this death of Chriſte?

Aunſwer.

Firſt, I beleeue that this, death and punish-

punishment, which Christ suffered, is the appealing of a Gods wrath, and a full satisfaction to God for all my synnes. a Heb. 9.12. 13.14.28. 1.Pet.24. 1.Joh.2.2

Secondly, that b as he is dead for sinne: so he will cause sin to die in my mortall body. b Gala.5.24. Gala.2.19. Roma.6.6 7.8.11.

Question.

What profit hast thou by the rising againe of Christe?

Aunswer.

Firste, I am assured by his rising from death, that he hath a ouercom death hell and synne, and hath synished my iustification. a 1.Cor.15. 55.56.57 Rom.8.33. 34. Rom.4.25.

Secondly that as he is risen from death: so he causeth mee as a member of him, b to ryse from synne, and delight in righteousnesse. b Rom.6.4. Col.3.1.2.3

Thirdely, his rysing agayne, is a sure pledge c to me, that my bodye shall in lyke manner ryse againe. c 1.Cor.15 13.16.20.

Question.

What is the meaning of this, that Christ ascended into heauen?

Aunswer.

Christ

Christ as touching his manhead is
a onely in heauen: but b in his God-
Acts.1.11 head, and comfort of his holy spirit,
Acts.3.21 hee is with vs to the end of the
b world. Question.
Acts.4.31
Mat.28.20 *what good getteſt thou by the aſcen-*
Joh.14.16 *ding of Chriſte into heauen?*

Aunſwer.

Fyrſt Chriſte his aſcending vnto heauen, is a ſure pledge vnto mee, that a I ſhall in like manner as a member of him, by his power, bee receyued into heauen, in the ſame nature wherein he is aſcended.

a
Iohn.14.3
Phil.3.21
Colo.3.3.4
1.The.4.17

Secondly, Chriſte hauing aſcended into heauen, b maketh continual intercession for me.

b
1.Ioh.2.1.2
Hebr.9.12
et.24
Rom.8.34

Question.

what is the meaning of this, that Chriſt ſitteth at the right hand of God the Father.

Aunſwer.

Chriſte ſytteth at the right hand of the father, that is: hath a all power giuen him of the Father ouer all thinges,

a
Mat.28.18
Ephe.1.20
21.22

Question.

Question.

VVhat fruite dooſt thou receiue by this, that Chriſt ſhall come to iudge the quick and the dead?

Aunſwer.

To me that am a member of Chriſt it is a ſingular comforte, a when I knowe aſſuredly that none ſhall be my iudge, but he, that is my ſauior: But terrible it will be to thoſe that flee from Chriſte, b when they ſhall ſee him come to iudge them, whom they in theyr life time refuſed.

a
Mat.24.31
Lu.21.27.28
Mat.25.34
Mat.19.28
2.The.1.10

b
2.The.1.8
Luk.21.25
Mat.25.41

Question.

VVhat beleeueſt thou in the third part concerning God The holy Ghoſt? 3

Aunſwer.

I beleeue that God the holy Ghoſt a ſealeth into my harte all Chriſtes benefites to be mine, and b maketh ſinne to dye in me, & ſtyreth me vp to righteouſnes and holynes of life.

a
Ro.8.9.10
11.15.16.
17.
Gala.4.6
Ephe.1.1

b
Eph.4.23.
Pſalm.1.3.
Colo.2.11
12.et.13

Question.

Seeing there is but one onely God, why nameſt thou the Father, the Sonne, and the holy Ghoſt? Aunſwer.

Becauſe

a Because God hath so opened
Math.3.19 himselfe in his a Woorde, that these
17.3.28.19. three sundrye persons are in sub-
1.John.5.7 staunce but b one true and euerla-
Esai.62.1. sting God.
Psal.110.
b
1.Cor.12.11

Question.

4 *Now let vs come to the fourth part: what callest thou the* Catholicke Church?

Aunswer.

a The Catholick Churche, is the a
Rom.8.29. whole company of faithfull people,
Ephe.1.10 which euer were since ỹ beginning
11.12.13. of the woorld in al places, which also
Mat.16.28 be now and shalbe to the end of the
John.10.28 woorld. Of the which number I be-
.29. leeue that b I am one. I beleue that
b God c knoweth them al, and hath a
1.Joh.3.21 most tender care ouer them.
2.Cor.13.5.
Rom.8.16
c
1.Tim.2.9.
d
1.Pet.5.7
Esai.49.15
Math.10.
29.30.

Question.

What callest thou the Communion of Saintes?

Aunswer.

a The Communion of Saintes is
1.Cor.12.12 the societye that all woe which be-
13.14.20. leeue haue one with another, as a
1Cor.10.17 mebers of one head Jesus Christ,
Ephe.4.15 et.5.30.
Colos.1.18
Ro.12.5.

wher-

wherby we are b ready to communicate all Gods benefits, both spirituall and temporall, to the mutuall health and comfort one of another, according to the measure which wee haue receiued of God in this life.

b
2. Cor. 13. 12
Gala. 6. 2.
Phil. 2. 1. 2. 3. 4.

Question.

vvhat is it to beleeue The forgiuenesse of sinne?

Aunswer.

I beleeue that Iesus Christ hath a wholye appeased God for my syns, and paid the full punishment due to them, & therfore that they be freely forgiuen me, and shal neuer be laid to my charge.

a
1. Iohn. 2. & Colos. 1. 14 20. 21. 22.
1. Cor. 1. 30
Esa 53. 4. 5 6. 8. 12
Rom. 3. 24. 25. 5. 5. 8. 10
2. Cor. 5. 19

Question.

vvhat beleeuest thou of The rysing againe of the body?

Aunswer.

I beleeue that after thys lyfe ended, a my soule shall go to GOD that gaue it, and my body shall rest in the graue, vntyll the appointed tyme: and then I shall b see GOD

a
Eccle. 12. 7.
Luk. 16. 22
& 23. 43

Iob. 29.26 27 1. Cor. 15. 42 43. 44. 53. Phil. 3. 21 1. Thes. 4 13. 14. 15 16.

in my flesshe, and myne eyes shall looke vpon him, and thys my body shall be made like to the glorious bodye of Christe, without all corruption.

Question.

What is that thou sayest of Lyfe euerlasting?

Aunswer.

I beleeue that when GOD shall rayse againe thys my bodye, and ioyne it againe togeather with my soule, that then I shall lyue with a Christe, for euer, in his euerlasting kingdome of glory.

a 1. Cor. 15 53. 54.

Question.

By what meanes doo we attaine to this which thou hast here confessed?

Aunswer.

The holy Ghost hath appoynted the preaching of the word to be the ordinarye meanes, whereby, he a worketh in our harts this true and lyuely faith, and without this preaching of the woord, wee can neuer haue fayth.

a Roma. 10 14. 17 1. Cor. 2. 12

Question.

Queſtion.

After that God by the meanes of his word hath wrought in our harts faith, by what meanes afterwarde dooth he ſtrengthen the ſame?

Aunſwer.

This faith dooth God ſtrengthen in vs by the ſelfe ſame preaching of the woꝛde, and alſo by the vſe of the Sacraments.

Queſtion.

vvhat calleſt thou the Sacraments?

Aunſwer.

Sacraments be a outward ſignes oꝛdained of God foꝛ the greater aſſuraunce and ſtrengthening of our faith, being vnto vs b ſure pledges of thoſe benefites of our ſaluation, which we receiue in Chriſte to bee ours, & are repꝛeſented vnto vs by ẏ outward ſignes of water in baptiſme, and bꝛead and wyne in the ſupper of the Loꝛd. They ſerue alſo foꝛ a marke of our pꝛofeſſion, whereby wee differ from other people, which be heathen.

a Gen. 17. 11 Exod. 12. 3 4. 5. &c.

b Rom. 4. 11

Queſtion.

How many Sacraments be there?

Aunſwer.

There be a two Sacramentes, that is to ſaye: Baptiſme and the ſupper of the Lorde.

a 1.Cor.10.12.3.4.

Queſtion.

VVhat ſtrengthe of faithe haſte thou through Baptiſme?

Aunſwer.

I am taught and aſſured by a baptiſme, that my ſynnes are forgiuen me: For as the water waſheth awaye the filthines of the body: euen ſo ſhoulde I through the holy ghoſt be thereby fully certifyed and perſwaded that b the blood of Chriſte being ſprinckled vpon my ſoule by the c hand of fayth, hath waſhed away both the guiltineſſe of my ſyn, & the puniſhment due to the ſame: the fruit and effect whereof appeareth herein, that through the power of Chriſtes death and reſurrection, I am dead d as touching ſyn, and rayſed vp againe in e newneſſe of

a Acts.22.16 Marke.1.4

b 1.Pet.1.2 et.3.21 1.Joh.1.7 Ephe.5.26 Tit.3.5.6 Act.22.16.

c Acts.15.9.

d Rom.6.3. 4.5.6.&c.

of life: which two things in whome soeuer they appeare not: they may well haue the name & title of Baptysme, but indeede they are no Chrystians.

e 2.Cor.5.17 Gala.5.24. 25.

Question.

VVhat strength of faith doo we finde in the vse of the Lordes Supper?

Aunswer.

The supper of the Lord through the holy ghost dooth strengthen my faith ꝑ I shoulde not doubt, but as surely as I receaue the bread and Wine into my bodye, to beecome wholye mine: so my a soule receyueth wyth all Chryste, wyth his b passion and righteousnesse to be wholye mine: as surely as if I had wrought them mine owne selfe.

a Math.26 27.28. 1.Cor.10 16.17. ct 11 24.25.ct.12 13.

b 1.Cor.1.30 Rom.4.25 2.Cor.5.21

Question.

Are not then the bread and wine in the Supper of the Lorde turned into the body and blood of Christ?

Aunswer.

The bread and wine as touching their nature, and substaunce, a are

a Mat.26.20

1. Cozin. 10 26,27,3. 11 16,27.28. not turned: but as touching the vse of them they differ from common breade and wine, in that they are appoynted of God to serue vnto vs as b Seales and Pledges of b Rom.11.4 those benefites which Christ in his body wrought for vs.

Question.

In what manner oughtest thou to prepare thy selfe to the receiuing of these misteries?

a 1.Cor.11.28 b 2.Cor.13.5 c Ephe.1.13 2.Cor.1.22 et.5.5 d Ephe.3.12 Rom.8.15 e 1.Ioh.2.1.2 Esay.53.6 7.8.9.&c. f Ephe.3.17. g Mat.26.75 Ierem.4.4 Ioel.2.12 13 2. Cozin.7 10.11

Aunswer.

In preparing my selfe to receyue the Supper of the Lorde, I ought diligentlye to obserue these three thinges.

First, to a examine my selfe whether I b stand in faith or no, which I shall knowe if I feele my c harte d assured by the spirite of God, that the e punishment of my syns is fullye discharged in Christe, and that whatsoeuer he hath doone pertaineth not onely to others: but euen f to me.

Secondlye, to examine my selfe whether

whether I fynde my harte g inwardly sory for my sinnes, with an inward hatred and lothing of syn, and an h earnest desyre and a sure purpose, wholye to conforme my selfe to the will of Gods worde.

g Rom. 6. 4 5. 6. 7. 8. et 8. 11.

h Phil. 3. 14.

Thirdlye, if any offence bee betwixt others and mee, that I i reconcile my selfe vnto them. All these thinges, although they ought earnestlye to bee considered in the k whole course of our life: yet then especiallye when we come to the Supper of the Lorde.

i Math. 5. 23 24

k Luke. 1. 75

Question.

Now seeing wee bee saued by Christes workes, without our deseruinges: wherto then now serueth our well dooing, or what auaileth it to doo good workes?

Aunswer.

We must doo good workes, a not to deserue our saluation by thē: but by our workes to b glorifie God, in c walking as becommeth Gods children, d declaring thereby our thankefulnesse to God for our redemption

a Esai. 64. 6 Iob. 35. 67 Psal. 16. 2 Luke. 17. 10

b 1. Cor. 6. 20 Math. 5. 16 1. Pet. 2. 12

c Colos. 1. 10 Phil. 1. 27 2. The. 2. 12 Ephe. 4. 1 Ephe. 1. 4 et. 2 10. Luke. 1. 75

d Rom. 6. 13 et. 12. 1. 2 1. Pet. 2. 5

demptiõ. Secondly, by our woꝛkes
e to e make our election moꝛe certain
2. Pet. 1. 10 vnto our selues: Thyꝛdly to f win
Math. 7. 17 others to Christ by our holy life and
f conuersation.
1. Pet. 3. 1. 2
Rom. 14. 19

Question.

VVhat woorks callest thou good woorks?

Aunswer.

Our woꝛkes can neuer be accep-
table and good in the sight of God,
vnlesse in dooing thẽ we keepe these
two thinges: Fyꝛst, that they bee
framed according to the Rule of
a Gods a lawes & cõmaundementes,
Ephe. 2. 10. and not b after our owne deuises.
Colos. 2. 20
21. 22. 23
b Secondly that they pꝛoceede from
Tit. 1. 14. an hart c purged by faythe. If eyt-
Deu. 12. 32 ther of these two poynts bee lack-
Esay. 49. 13 ing, our woꝛkes are abhominable
Math. 15. 9 in the eyes of God, although they
c appeare neuer so glozious in the
Rom. 14. 23 sight of men.
Hebr. 11. 6.

Question.

Because prayer is our especiall meanes, which God will haue vs vse to increase our faith, tell me what belongeth to

true

Aunſwer.

It is requiſite in true prayer that we obſerue theſe fiue thinges.

Firſte, that we make our prayers a onely to God, through b Chriſte, and not to Saints.

Secondly, that we be c inwardlye touched with the neede of the thing we aſke, hauing our mynde wholye bent therevpon, and not caryed away with by thoughtes.

Thyrdelye, that our prayers bee grounded vpon d Gods promiſes with full aſſuraunce that they ſhall be graunted, ſo farre as the Lorde dooth know them to be meete and needefull for vs.

Fourthly, that we e continue in prayer, although we haue not our requeſtes at the fyrſt.

Fyftlye, that wee aſke not thoſe thinges which we f thinke good in our owne fantaſye, but onelye g that which GOD commaundeth vs to aſke of hym: All whych

a
Pſa. 50.15
et.81.8.9
Rom.10.14
Jame. 1.5
Math.4.10

b
Joh.14.13
14.et.15.16
et.16.23

c
Rom.8.26
1.Joh.5.14
15
John.4.23
24.
Pſal.51.17.
et.145.18.

2 Cro.20.12
Math.6.7.

d
Jame.1.6.
Mar.11.24
Lu.11.9.10
11.12.13.
1.Joh.5.15

e
Luk.18.1.
2.3.4.5.&c.
Rom.12.12
1.Thc.5:17
Coloſ.4.2

Mat.15.22
23.24.&c.

f
Jame.4.3.
Rom.8.26.

g
1.Joh.4.14

Math.6.9
Luk.11.1.2 rynges bee h contained in the Lordes prayer.

Question.

Rehearse the Lords Prayer.

Aunswer.

Mat.6.9. OVr Father which art in Heauen, halowed be thy name : Thy kingdome come, thy will be done in earth as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our tresspasses, as wee forgiue them that tresspasse against vs. And leade vs not into temptation, but deliuer vs from euill. For thine is the kingdome, and the power, & the glory, for euer and euer. Amen.

Question.

vvhat dooſt thou deſire of God in this Prayer?

Aunswer.

Fyrste I desyre of our heauenlye Father, that his name may be halowed: first in his excellent wozks,
a Psal.113.2 3.et.145.1 Rom.11.36 Let.16.27 a his mercy, wisedome, iustice, and prouidence, that he alone wozketh althings:

althinges : and that b onelye the Lorde God bee had in honour, all other set aſyde. Secondlye, that his name may be c glorifyed in our godly liuing and conuerſation.

In the ſecond petition, we deſyre that God his kingdome may come, that is, that hee will declare him, ſelfe to be King ouer his d Church: in guiding and defending it, in increaſing of the number of the faithfull, in e thruſtyng foorth labourers into his harueſt, and bleſſing their labours, and f ſuppreſſing the rage of wicked tyrants. Secondly that he will exerciſe his kingdome ſeuerally in euery one of vs, g killing ſin in vs, and all worldlye care, and renewing vs to righteouſneſſe of life.

In the thirde petition we deſyre, that Gods will may be done, that is, that we may h willinglye in all things reſygne our ſelues to Gods will without murmuring or grudging.

b
Ioſu. 24 14. 15.
1. Ioh. 5. 21
Pſal. 81. 9 10

c
Eſai. 52. 5
Ezec. 32. 20
Rom. 2. 24

2

d
Wath. 3. 2 ct. 5. 19. ct 13. 31 32. 33

e
Mat. 9. 38

f
1. Ioh. 3. 8
Rom. 16. 20

g
Ro. 8. 10. 11 13. ct. 6. 6
1. Ioh. 5. 8. 9

3

h
Luk. 22. 42
Titu. 2. 12
1. Pet. 4. 2
1. Ioh. 2. 17

In

4 In the fourth petition we praye
i that he will giue vnto vs, i walk-
Gene.2.19. Ephe.4.18. 2.Thes.3.8 10.12. king faythfully in our calling, our
k dayly bread, that is, all k thynges
Ps.145.15. 104.27.et 105.16. needefull for our lyuyng for thys
Esai.3.1. Psa.78 18. 19.20.29. 30.et.106. 14.et.107 1.2.3. present lyfe.
l 5 In the fyfte petycion we praye
1.Joh.2.12 Ephe.3.12. Rom.8.15 38.39 that our sinnes maye be forgiuen
1.Joh.5.19 20 m vs, that he wyll not laye to our
Mat.6.45. et.6.14.15 Luk.6.36. Jam.2.13 charge our synnes, nor the punish-
n ment due to them, but that he wyll
Math.6.14 15.et.5.23 24.44. Rom.12.19 accept the death and passion of
Christe as the full satisfaction for
our sinnes, and that we may here-
of haue l full assuraunce in our con-
science, that the punishment of our
syns is fully discharged in Christe,
and therefore freely forgiuen vn-
to vs, as m surely as wee doo for-
giue others: & that n wee may loue
one another, from the bottome of
our hartes all desyre of reuenge set
aside.

6 In the syxt and laste petition we
do praye God that he will not leade
vs into temptacion, but delyuer vs
that

that is, that he o will not bring vs further into the battell wyth our spyrituall enemyes, then we by his holy spirit shall be able to preuayle and ouercome.

o Rom.16.20 2.Tim.4. 17.18. Ephe.6.10 1.Cor.10.13 2.Pet.2.9.

Question.

And why is this added: For thine is the kingdome, the power, and the glory, for euer and euer? Amen.

Aunswer.

Not onely to kindle in our hartes to a desyre the glory of God: but also to teache vs that this Prayer is grounded vpon none other, then on God onely: and that we should not thinke the b kingdome of God to be weake & voide of force and might. Also that c he is onely to be honoured, praised & glorifyed, and that his powre is infinite, perpetuall and euerlasting. And in this word d Amen, is expressed the feruent desyre to obtayne those thinges which we aske of God; and our hope is confyrmed, that those thinges which wee aske are graunted vnto vs, by which

a 1.Cor.29.3 Rom.11.36

b Psal.114.7

c Deu.6.13 Apo.4.9.11 Ap.5.12.13 1.Chron.29 10.11.12 13.

d 1.Pet.5.11. Apo.6.14. Apo.7.12.

which our consciences is pacyfyed, and so we end our prayers.

Question.

Tell me now breeflie the effect of all that thou hast saide?

Aunswer.

By the ten commaundements I see my miserable estate, that I deserue death, dampnation, and the curse of GOD, which must needs be payed, because God is iust: and where as I my selfe am not able to paye it, the holy Ghost through the preaching of the Gospell worketh in mee fayth, which assureth mee, that the Sonne of God being made man for me: hath euen in my nature suffered what so euer my synnes deserued, and hath made mee with him the childe of GOD and heire of euerlasting life. Wherof, least I shoulde doubt or wauer: hee hath appointed two Sacramentes, as outwarde sygnes and tokenes to be seene and felt of mee: that as surelye as I see my selfe made

made partaker of them outwardly: so the holy Ghost inwardlye instructing mee, I should not doubt, but inwardlye to bee partaker of Christe himselfe, with all his benefits, his raunsome, righteousnesse and holynes to be mine, that in him and thorow him I shall haue life euerlasting. And thus beeing borne a new into this liuely hope, by the holy Ghost, my wayes should bee directed and guided by the same spirite, to walke in holynesse and righteousnesse, all the dayes of my life. Amen.

(.˙.)

A prayer contayning the ſum and effecte of this Catechiſme.

O Mercifull and heauenly Father, for ſo much as at euery lyght occaſion, I am drawne from thy holy lawes, to the vanities of this lyfe, and vnto all ſinne and wickednesſe: I beſeeche thee in mercy ſet before mine eyes alwayes the remembraunce of thy iudgement ſeate: and my laſt end: whereby I may be dayly ſtirred vp to conſider in what great daunger I ſtande, through the horryble punishment due to my ſinnes, that dayly groning vnder the burthen of them, I may flye for ſuccour to thy beloued Son Jeſus Chriſte, who hath fully paid, ſuffered and ouercome the punishment due to them, and through the working of thy holy ſpirite in me, I may be fully aſſured in my ſoule and conſcience, that the curſe, condemnation and death which theſe my ſinnes deſerue, is fully paid, ſuffered and ouercome in chriſt, that his righteouſnes. obedience and holynesſe is mine, and whatſoeuer hee hath wrought for mans ſaluation

ſaluation is wholye myne. Strengthen this fayth in me dayly moze & moze, that I may inwardlye fæle comfozte & conſolation in this, that I fæle thy holy ſpiryte beare recozde vnto my ſpirite, that I am thy Childe, grafted into the bodye of thy ſonne, and made with him fellow heyze of thy euerlaſting kingdome. So wozke in me by thy holy ſpirit, that daily moze and moze I may feele ſinne die in me, that I doo not delight therein, but daylye maye grone vnder the burthen therof: vtterlye hate, deteſt, & lothe ſinne, ſet my ſelfe and all the powers of my ſoule & body againſt ſin, and haue my full delight, ioy, comfozte and pleaſure in thoſe thinges which bee agreeable to thy wyll, that I may walke as becommeth thy Childzen of light, looking ſtill foz that good time, when it ſhall pleaſe thée to call me to thine euerlaſting kingdome and ioye eternall.

This in mercy graunt vnto me, foz Jeſus Chziſtes ſake, my onely Lozd and Sauiour.

Amen.

A short Instruction to learne the Figures in numbers, necessarye for the finding out of the noates in the margent of this Booke, or any other.

1	j	one
2	ij	two
3	iij	three
4	iiij	foure
5	v	fyue
6	vj	syxe
7	vij	seauen
8	viij	eight
9	ix	nyne
0	This Sipher serueth but to fill the places.	

As thus:

10.	20.	30.	40.
x.	xx.	xxx.	xl.

The places.

M. thousand.	C. thousand.	X. thousand.	C. thousand.	Hundred.	Ten.	It selfe.
2	7	5	6	3	9	8
seuenth.	sixt.	fyft.	fourth.	third	second	First place.

In the fyrst place the Figure is simply it selfe, and no more: that is.8.

The seconde place is the place of tens, therfore the fygure .9. standinge there is.9.times ten, and so of the rest.

The thyrde place is of hundredes, and the figure 3.standing there, is.3. hundred. The fourth place is of thousandes, and.6.there is.6. thousande. The fift place is of ten thousand & .5. there, is fiue times ten thousand. The sixt place is of a hundred thousand, & so the figure.7.there, is.7.hundred thousand &c. Let this suffice for this time.